

ADVICE

TO A

YOUNG STUDENT.

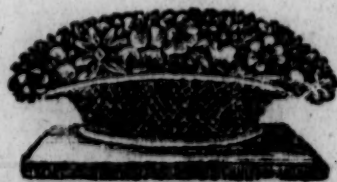
WITH A

METHOD OF STUDY

FOR THE

Four First YEARS.

The THIRD EDITION.



PRINTED in the Year MDCCCLXI.

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BY THE

AUTHOR

Prefix'd to the Second Edition of 1730.



THE following Essay was for the most part, drawn up above twenty Years ago, by an University-Tutor, for the private Use of his own Pupils: And some Improvements were afterwards made to it by a judicious Friend. It was never intended for the publick View, because in the very Nature of it, it should be often changing, in some Parts, according as new and better Books should come out. Besides, it might be thought assuming in a private Tutor to make his Directions publick, as if he affected to prescribe to other young Scholars, who might better be left to take Directions from their proper Tutors.

But since this little Tract has, without the Author's Knowledge, and contrary to his Intentions

Advertisement by the AUTHOR.

tentions, found a way to the Press *, uncorrect
in many Things, and alter'd also in Method to
its Disadvantage; and what might be further
done with it, by unknown Hands, is uncertain :
Upon these Considerations, it is thought proper
to reprint it more correct, restoring it to its first
State; that it may, at least, appear as perfect
now as ever it has been,

As to making any further Improvements,
whereof it is capable, having received none for
many Years last past, the Author now pretends
not to it, but leaves it to the present Tutors of
the Universities; who are the properest Judges
and the fittest Persons to do any Thing of this
Kind, either upon the same Plan or any better.

* In the *Republick of Letters* for December 1729.

The P R E F A C E
of the PUBLISHER in 1761.

THE Scarcity of this Valuable Tract was the principal Motive with the Publisher for a new Edition.

He is well aware, that, to the LISTS OF BOOKS recommended, there may at this Day be some Objections made. (Other Particulars, he thinks, want no Alterations.) But, he keeps religiously to the Original Text quite through, not only in reverence to the great name of Dr WATERLAND, the supposed Author; but also, because he would not seem to prescribe to the present or succeeding Tutors of the Universities; leaving it to THEM, to substitute what Books they chuse, in the room of any they may think proper to throw out.

THE P. E. A. C. E.

THE CONTENTS.

I *Introduction.* Page 1

CHAP. I.

Directions for a Religious and Sober Life. 3

CHAP. II.

A Method of Study 8

CHAP. III.

Directions for the Study of Philosophy. 9

CHAP. IV.

General Directions for the Study of Classics. 10

CHAP. V.

General Directions for the Study of Divinity. 13

CHAP. VI.

*A Course of Studies, Philosophical, Classical,
and Divine, for the four first Years.* 19

A Table of Books for the First Year. 21

Remarks on them. 21, &c.

A Table

The CONTENTS.

<i>A Table of Books for the Second Year.</i>	25
<i>Remarks upon them.</i>	25, &c.
<i>A Table of Books for the Third Year.</i>	28
<i>Remarks upon them</i>	29
<i>A Table of Books for the Fourth Year</i>	30
<i>Remarks upon them.</i>	31
<i>Appendix.</i>	34



ADVICE

A D V I C E

T O A

Y O U N G S T U D E N T

The I N T R O D U C T I O N.



THE Design of this, is to be instead of a perpetual Guide and Monitor to a young Student, till he takes a Degree. I suppose him not without a Tutor to direct, instruct, and admonish

him, as Occasion may require ; but be a Tutor ever so diligent, with any considerable number of Pupils, he cannot be so particular and frequent in his Instructions and Advice to each of them as might be wished, or may be necessary to their well-doing. To remedy this Inconvenience, I have drawn up this System or Manual of Rules and Directions, to be ready at hand for a young Student's Use, from the time of his first coming to College. He will find here

more perhaps than any Tutor can have Time to say to every one of his Pupils; and this small Treatise lying on the Table before him, may serve better than a Tutor's repeating and inculcating such Advices a thousand times over: Or if a Tutor is absent, or busy, or forgetful, or indisposed, or any other way hinder'd, the Student may go on in his Business and his Duty, if he will but carefully observe the Rules that are here prescribed. It is, I am afraid, too true, that many young Students miscarry, making little or no Progress in their Studies or throwing them entirely aside, and giving themselves up to Idleness and Debauchery, for want of being put into a good Method at first, or of a right understanding of what they ought to do: For being at a Loss where to begin, and how to proceed, they often throw away a great deal of Time, either in fruitless or improper Studies or in doing nothing at all: And being tir'd of this, they afterwards seek out for Pastimes; and falling in with bad Company, take ill Courses, and so run headlong to their own ruin.

If the following Papers may any way serve to prevent such *fatal Miscarriages*, and help any young Student to be both a *better Man* and a *better Scholar*, than otherwise he might be, (and

it is to be hoped that with God's Blessing, and due care they may,) then the Design of them is sufficiently answer'd, in obtaining so good an End.

I shall begin with some few Advices and Directions to a good and sober Life; and afterwards proceed to lay down a Method of Study with special Rules and Instructions relating thereto.

C H A P. I.

Directions for a Religious and Sober Life.

IT is not my Design to give you your whole Duty towards God, your Neighbour, and yourself; which would be too large a Task, and is needless, because you may find it done already by many excellent Authors in Print; some of which you should constantly have by you. You are to consider, that you are sent to the University, to be train'd up for God's Glory, and to do Good in the World: Remember therefore, in the first place, and above all things, to serve your Creator Night and Day. This is your greatest Wisdom, and will be your greatest Happiness: Without this, you must be wretched and miserable

miserable, both now and for ever. Endeavour then first to be *religious*, next to be *learned*: It is something to be a good Scholar; but it is much more to be a good Christian. A sober Man, with but a moderate share of Learning will be always preferable in the sight of God, and even of Men too, or however of all wise Men, to the most Learned who want Grace or Goodness. Now in order to live a religious and sober Life, observe carefully the following Directions.

1. Be constant, Morning and Evening, to the Prayers at Chapel. This is a plain necessary Duty; and no Young Student can reasonably hope for God's Blessing on his Studies, or any thing else, who slights and neglects it. Custom will make Rising in the Morning both easy and pleasant, provided you go to sleep in due Time, which you should by all Means do. Never sit up late at Night, no, not to study; for besides, that Learning so got, is too dearly bought, at the Expence of your Health, or Eye-sight; Sitting up late, will certainly tempt you to miss Prayers the next Morning, or perhaps make you sleep over them, and disorder you all the Day, and so hinder your Progress in Study, much more than a few Hours over Night can further it.

2. Besides

2. Besides publick Prayers, be sure always to use in your Chamber some short private Devotions: Have some Book of Devotion for this Purpose, such as, *The Whole Duty of Man*, or *Taylor's Golden Grove*, or *Prayers us'd by King William*, in 12mo, or in the fourteenth Volume of Archbishop *Tillotson's* Sermons; at least so long, as till you gain a Facility of praying *extempore*; which may be very proper in such private Addresses, when you can do it readily.

3. Read a Chapter of the *Old* or *New Testament* (but oftner of the *New*) every Morning, before you kneel down to pray: This will prepare you better for Devotion, and will take up but little time. Do the same at Night: Half an Hour may serve for each; and this will be no Hindrance to your Studies, or however, so small, that it is not worth considering, in Comparison of the great Benefit you will reap by it; and God will bless you the more for it; enabling you to become both a wiser and a better Man.

4. Have two or three religious Books to read at fit seasons, for your Instruction and Improvement in Piety and Holiness; and pursue them often. Those before mention'd, with *Thomas à Kempis*, and *Goodman's Winter-Evening Con-*

ference,

ference, and the Gentleman instructed, may perhaps be sufficient.

5. Never go to any Tavern, or Ale-House, unless sent for by some Country Friend; and then stay not long there, nor drink more than is convenient.

6. Covet not a large and general Acquaintance; but be content with a very few Visitants, and let those be good. Time is too precious, to be thrown away upon Company and Visits: Besides, there is Danger of having your Mind drawn off from your Studies, or of being led aside by bad Example or Conversation.

7. Stay not out of your College, any Night, beyond the regular Hour, on any Consideration whatever. If you once break the *Rule*, when there seems to be good reason for it, you will be inclin'd to do so afterwards without any such Reason. It is therefore much better to submit now and then to an Inconvenience, than to break in upon a fixed and *stated Rule*. Come in always before the Gates are shut, Winter and Summer; and before Nine of the Clock constantly, when your Tutor expects you at Lectures in his Chamber.

8. I must in a particular Manner advise you
to

to be obliging and yielding to your Seniors in College, for the sake of Peace and Order. Bear with some little Rudeness, and some imperious Carriage, if any be so foolish as to use them towards you: Not but that you may have redress upon any the least grievance, by complaining to your Tutor; yet it is better to yield and comply in some small Matters, which will shew a good Temper, and make you mightily beloved, and then you will have little or no Occasion for Complaints. Depend upon it, Good-nature and Civility will by Degrees gain the love of all, and will make you very easy amongst your Companions.

9. Keep yourself always employ'd, excepting at those Times that are allow'd for Recreation. Avoid Idleness, otherwise called *Lounging*: When you think you have nothing to do, you will be easily drawn to do Ill. Idleness is the fore-runner of *Vice*, and the first step to *Debauchery*: You must therefore use yourself to Business, and never give Way to Laziness and Sloth. And that you may not be at a Loss what to do, and how to employ your Time; I shall next proceed to set you out Work, and to direct you how to begin and go on with it.

C H A P. II.

A Method of Study.

YOUR Studies should be of three Kinds, and all of them carried on together, convenient and proper Seasons being allow'd to every one. *Philosophy, Classical Learning, and Divinity*, are the three Kinds I mean. I omit Law and Physick, because I suppose you are design'd for a Divine. As to the Students of Law and Physick, because they are but few, it will be easy for a Tutor to give particular Directions to such by Word of Mouth, so far as concerns them in Distinction from his other Pupils. The Generality of Students are intended to be Clergymen, and as such must take the Arts in their way. They must be acquainted with Mathematicks, Geography, Astronomy, Chronology, and other Parts of Physicks; besides Logick, Ethicks, and Metaphysicks; all which I comprehend under the general Name of *Philosophy*, as being Parts of it, or necessary by way of Introduction to it. To *Classical Learning*, I refer the study of the Languages, and of Oratory, History, Poetry, and the like; and all these are preparatory

ratory to *Divinity*, or subservient to it. I shall treat of them severally in a distinct Chapter, so far as is necessary to my Design; and afterwards give you a general Scheme of the Method to be us'd, the Time to be allow'd, and the Books to be read, with other Matters relating to them.

C H A P. III.

Directions for the Study of Philosophy.

1. **B**E G I N not with Philosophy, till your Tutor reads Lectures to you in it: It is not easy to understand, without a Master; and *Time* is too precious, to be thrown away, especially, when it may be usefully laid out upon *Classicks*. At first, after you have been at Philosophy Lectures, look no further than your Lecture Book, without special Directions from your Tutor, or from this Paper: It will be Time mispent, to endeavour to go further than you can understand. Get your Lectures well every Day; and that may be sufficient in these Studies, for the first Half-year at least.

2. Set aside your Mornings and Evenings for Philosophy, when you begin to understand it; leaving your Afternoons for *Classicks*. The former is a Study which requires a cool clear Head

and therefore Mornings especially are the fittest Time for it.

3. After you come to have a competent Knowledge in Philosophy, take short Notes of any Question which you find discuss'd in any Author: Set down the Question in a little Paper-Book, and under it the Name of the Book with the Chapter and Page: By this Means, if you have been diligent, in two or three Years Time you will have a Collection of the most considerable Questions in Philosophy, and will know upon Occasion what Books to consult *pro* and *con* upon any Question.

4. Set a Mark in the Margin of your Book, when you do not understand any Thing, and consult other Books which may help to explain it: Or if you cannot thus master the Difficulty, apply to some Friend that can, or to your Tutor.

C H A P. IV.

General Directions for the Study of Classics.

1. **L**ET your Afternoons, as much of them as can be spared from Afternoon Lectures, if you have any, be spent in reading Classic Authors, *Greek* and *Latin*.

2. Begin

2. Begin with these mention'd in this Paper, taking them in Order as they lie: Read the First through, before you begin the Second, and so on, unless you are very much straiten'd in your Time.

3. Read not too fast, but be sure to understand so far as you have read: One Book carefully read over, and thoroughly understood, will improve you more, than twenty huddled over in haste, in a careless Manner. Pass by no Difficulty, but consult *Dictionaries*, *Lexicons*, and *Notes*; and if none of these answer your Doubts, enquire of some Friend, or of your Tutor.

4. Some Books may be laid aside, after they have been once carefully read over and understood: Others must be read over and over, for Patterns and Models to form your own Stile by in Prose or Verse. Of the latter sort are three especially, and those perhaps are enough; *Terence*, *Tully*, *Virgil*.

5. Be provided with some Books of *Greek* and *Roman* Antiquities, which you may once read over, and afterwards consult upon Occasion. *Kennet's Roman Antiquities*, and *Potter's Greek Antiquities*, may suffice: Or you may add to them *Echard's Roman History*, and *Danet's Dictionary*; the first to be read over, the other

to be look'd into only as you meet with any Difficulty.

6. Have a *Quarto* Paper-Book for a Common-place, to refer any Thing curious to; any Elegancies of Speech, any uncommon Phrases, or any remarkable Sayings. This will keep you from sleeping over your Book, will awaken your Attention and Observation, and be a great Help to your Memory. And tho' I do not suppose but that it may be thrown aside after two or three Years, when your Judgment is riper, and when the Observations you have made at first, cease to be new or extraordinary; yet such a Book will be of great Use to you in the mean Time. I speak this, because some perhaps may condemn Common-place Books, as being generally useless in a few Years. But regard not that: You must begin with little Things, if you would do any Thing great; and it will be a Pleasure to you to observe how you improve.

7. Endeavour in your Exercises, Prose or Verse, not to copy out, but to imitate and vary the most shining Thoughts, Sentences, or Figures which you meet with in your reading. When you are to make an Oration (after you have considered well the Matter) read one of *Tully's* on a similar Subject. Consider the Argumentative Part by it-
self

self, which *Freigius's* Analytical Notes will assist you in; and then you will best distinguish the Ornaments which Oratory adds, and the Art of ranging and managing each Topick, and become able to imitate him, allowing for the Difference of the Subject. However, the bare reading of his Compositions will make your Thoughts more free, and more just than otherwise. Thus *Tully* improv'd by *Demosthenes*, and *Virgil* by *Homer*; not to mention many others, ancient and modern, who have thus made excellent Use of their reading in their Compositions.

8. It wou'd be very convenient for you to have a Map before you, and chronological Tables, when you read any History; and sometimes it may be requisite in Books of Oratory and Poetry. You may be taught in an Hour or two's Time, by your Tutor, how to use the Maps or Tables.

CH A P. V.

General Directions for Divinity.

SOME Foundation should be laid in *Divinity*, within the first four Years, for these Reasons:

1. Because many design for *Orders*, soon after they

to be look'd into only as you meet with any Difficulty.

6. Have a *Quarto* Paper-Book for a Common-place, to refer any Thing curious to; any Elegancies of Speech, any uncommon Phrases, or any remarkable Sayings. This will keep you from sleeping over your Book, will awaken your Attention and Observation, and be a great Help to your Memory. And tho' I do not suppose but that it may be thrown aside after two or three Years, when your Judgment is riper, and when the Observations you have made at first, cease to be new or extraordinary; yet such a Book will be of great Use to you in the mean Time. I speak this, because some perhaps may condemn Common-place Books, as being generally useless in a few Years. But regard not that: You must begin with little Things, if you would do any Thing great; and it will be a Pleasure to you to observe how you improve.

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CHAP. V.

General Directions for Divinity.

SOME Foundation should be laid in *Divinity*, within the first four Years, for these Reasons:

1. Because many design for *Orders*, soon after they

they take a Degree, and must therefore be prepar'd in that Time, or not at all.

2. Because it will require a long Time to be but competently skill'd in Divinity; and therefore it should be begun with very early: And, if it be not, it will hardly be carried to any great Perfection afterwards.

3. It is very good for a Student to have all along in his Eye what he is *design'd for*, and to spend some Part of his Time and Thoughts upon it. Nevertheless I would allow no more than the spare Hours on *Sundays* and *Holidays*, before and after the Duty of those Days: And I suppose Time may be found in each of them, for reading and abridging two Sermons, as I shall direct hereafter. The preparatory Studies of Philosophy and Classicks must not be neglected for Divinity in the first four Years; for they are the Foundation, without which a Man can hardly be a judicious, 'tis certain he cannot be a learned, Divine. I therefore allow all other Time except *Sundays*, and *Holidays*, to these, and *them* to Divinity. Only I should advise such as design immediately to leave the University, and take *Orders*, to allow something more to the last; their Mornings to Philosophy, Afternoons to Classicks, and Nights and Holidays to Divinity;

or,

or, however, to the reading the best *English* Writers such as *Temple*, *L'Estrange*, *Collier*, and other Masters of *Thought* and *Stile*. I could give several Reasons for this; but they are very obvious, and will be easily understood, from what I shall observe presently about *English* Sermons.

I must be larger in my *Advices* about *Divinity*; than I have been about the two former; because the Method I propose may seem perhaps *new* and *strange*, and the Reasons for it not sufficiently understood without particular Explication.

I advise by all Means to begin with *English* Sermons: The Reasons for it are these;

1. They are the easiest, plainest and most entertaining of any Books of *Divinity*; and therefore fittest for young Beginners.

2. They contain as much and as good *Divinity* as any other Discourses whatever; and might be digested into a better *Body of Divinity* than any that is yet extant.

3. The reading of them, besides the Knowledge of *Divinity*, teaches the best Method of making Sermons in the easiest Manner, by Example; and furnishes a Man insensibly with Words and Phrases suitable to the Pulpit, making him Master of the *English* Stile and Language.

4. When any one has read over and abridg'd most

most of the best *English Sermons*, he will have good *Hints* in great Number upon any Practical Subject, and be prepar'd to treat of it with Judgement, Accuracy, and in a good Method. But because the abridging of Sermons may be thought a tedious and painful Work, I shall obviate the Objection, by shewing what I mean, and giving a Specimen of it.

Get a *Quarto* Paper-Book; and after you have carefully read a Sermon once or twice over, take down the general and particular Heads, marking the first with Numbers in the Middle of the Paper, the other at the Side, as you see here:

Sharp's first Sermon.

Let us therefore follow after Things that make for Peace. Rom. xiv. 19

I.

Consider what is due from us to the *Church*; in order to *Peace*.

1. Every Member of the *Church* is bound to external Communion with it, where it may be had: Without this, neither the Ends of *Church-Society*, nor Privileges can be obtain'd.

2. Every

2. Every Member is bound to join in Communion with the *Church Establish'd* where he lives, if the Terms of Communion be lawful.

3. Every Member is obliged to submit to all the Laws and Constitutions of the *Church*;

1st, As to the orderly Performance of *Worship*:

2^{dly}, As to the maintaining *Peace* and *Unity*.

4. Nothing but *unlawful Terms* of Communion can justify a *Separation*.

5 From hence it follows, That neither *unscriptural Impositions*, nor *Errors*, nor *Corruptions* in Doctrine or Practice, while *suffer'd* only, not *impos'd*; nor lastly, the Pretence of *better Edification*, can justify a *Separation*.

II.

Consider what is due from us to particular *Christians*, in order to *Peace*.

1. That in Matters of *Opinion*, we give every Man Leave to judge for himself.

2. That we lay aside all *Prejudice* in the Search after Truth.

3. That

3. That we quarrel not about *Words*.
4. That we charge not Men with all the *Consequences* deducible from their *Opinions*.
5. That we abstract Mens *Persons* from their *Opinions*.
- 6 That we vigorously pursue *Holiness*.

III.

Motives to the Duty laid down.

1. From the Nature of our *Religion*.
2. From the cogent Precepts of *Scripture*.
3. From the Unreasonableness of our *Differences*.
4. From their ill *Consequences* to

}	<i>Virtue.</i> <i>the Civil Estate.</i> <i>Christianity.</i> <i>the Protestant Religion.</i>
---	---

Here you have the Divisions and Sub-divisions, the Substance of the whole Sermon in a very little Compass; and by having it thus in little, you will both comprehend and retain it better Do thus with two Sermons every *Sunday* and *Holiday*, which need not take up more than three Hours each; and in three or four Years Time, you can hardly imagine how much it will

improve you in practical Divinity; and of how great Use it will be to you ever after.

If you have been careful in your three first Years to read over and abridge most of the best Sermons in Print, as I shall point out to you, next endeavour to get a general View of the several Controversies on Foot, from *Bennet's Books*; and some Knowledge of *Church-History*, from Mr. *Echard* and *Du Pin's Compendious History of the Church*, in four Volumes 8vo; and then, if you have Time, undertake *Pearson* on the *Creed*, and *Burnet* on the *Articles*. But I shall be more particular in appointing what Books are to be read in the following Pages.

C H A P. VI.

A Course of Studies, Philosophical, Classical, and Divine, for the first four Years.

HAVING given general Directions for your Studies of three Kinds, I shall now shew you more particularly what Books are to be read, and in what Order; and appoint you your Work for every Year till you take a *Degree*.

I begin the Year with *January*, though few come so early to College: If you happen to come later, yet begin with the Books first set down,

down, and take the rest in Order, without minding what Months are appointed for them; only keep as near as may be to the Proportion of Time set for the reading of them.

One thing more I must note, *viz.* That I do not expect one and the same Task should serve for all Capacities: Some may be able to do more, others less, than I have prescrib'd; but let all do what they can. The former may read many other Books besides those here mention'd, as they have Leisure, and as their own Fancy or Judgment may lead them: The latter may be content with only some Part of what is here set down; or, by the Advice of their Tutor, chuse some shorter and easier Way of getting a moderate Share of Learning, suited to their Circumstances and Capacities.

Upon the Whole; Let the Method prescrib'd be a general standing Rule, to steer the Course of your Studies by. Where Exceptions are necessary, your own Prudence, or your Tutor, will direct you what to do.

Books to be read in the first Year.

Philosophical.		Classical.	Religious.
Jan	<i>Wells's Arithm.</i>	<i>Terence</i>	<i>Sharp's Sermons.</i>
Feb	<i>Euclid's Elem.</i>		<i>Calamy's Serm.</i>
Mar.	<i>Euclid's Elem.</i>	<i>Xenophontis Cyri Institutio</i>	<i>Sprat's Sermons.</i>
Apr.			<i>Blackhall's Serm.</i>
May	<i>Euclid's Elem.</i>	<i>Tully's Epistles Phædrus's Fables</i>	<i>Hoadly's Serm.</i>
June	<i>Burgerjdicius's Logick.</i>		<i>South's Sermons.</i>
July	<i>Euclid's Elem.</i>	<i>Lucian's Select Dialogues. Theophrastus</i>	<i>South's Sermons.</i>
Aug.	<i>Burgerjdicius.</i>		
Sept	<i>Burgerjdicius.</i>	<i>Justin Cornelius Nepos.</i>	<i>Young's Sermons.</i>
Oct.	<i>Wells's Geog.</i>		
Nov.	<i>Wells's Trigon- ometry.</i>	<i>Dionysius's Geo- graphy.</i>	<i>Scot's Sermons and Discourses, 3 Vols.</i>
Dec.	<i>Newton's Trig.</i>		

Remarks on the Books mentioned in the first Column.

Wells's Arithmetick. This Book is design'd for an Introduction to Mathematicks, and is one of the shortest and plainest in its Kind: And because Arithmetick and Geometry are requisite to a thorough Knowledge in Philosophy, I refer them to that Head.

Euclid may follow, or be begun at the same Time with the former, if your Tutor reads Lectures in it; otherwise let it alone till he does.

I shall

down, and take the rest in Order, without minding what Months are appointed for them; only keep as near as may be to the Proportion of Time set for the reading of them.

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Philosophical.		Classical.	Religious.
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Feb.	<i>Euclid's Elem.</i>		<i>Calamy's Sermon.</i>
Mar.	<i>Euclid's Elem.</i>	<i>Xenophontis Cyri Institutio</i>	<i>Sprat's Sermons.</i>
Apr.			<i>Blackhall's Sermon.</i>
May	<i>Euclid's Elem.</i>	<i>Tully's Epistles</i> <i>Phædrus's Fables</i>	<i>Hoadly's Sermon.</i>
June	<i>Burgerjdicius's Logick.</i>		<i>South's Sermons.</i>
July	<i>Euclid's Elem.</i>	<i>Lucian's Select Dialogues.</i> <i>Theophrastus</i>	<i>South's Sermons.</i>
Aug.	<i>Burgerjdicius.</i>		
Sept.	<i>Burgerjdicius.</i>	<i>Justin</i> <i>Cornelius Nepos.</i>	<i>Young's Sermons.</i>
Oct.	<i>Wells's Geog.</i>		
Nov.	<i>Wells's Trigon- ometry.</i>	<i>Dionysius's Geo- graphy.</i>	<i>Scot's Sermons and Discourses, 3 Vols.</i>
Dec.	<i>Newton's Trig.</i>		

Remarks on the Books mentioned in the first Column.

Wells's Arithmetick. This Book is design'd for an Introduction to Mathematicks, and is one of the shortest and plainest in its Kind: And because Arithmetick and Geometry are requisite to a thorough Knowledge in Philosophy, I refer them to that Head.

Euclid may follow, or be begun at the same Time with the former, if your Tutor reads Lectures in it; otherwise let it alone till he does.

I shall

I shall not trouble you with the reasons why I prefer *Euclid* to any other Elements of Geometry as most proper to begin with; see Mr. *Whiston's* Preface to *Tacquet* with which I agree entirely, for other Reasons besides those there mention'd. You may, if you have Time, when you have gone through five or six Books in *Euclid*, take *Pardie's* Geometry, and *Wells's* join'd to his Arithmetick, and you will be pleas'd to find the same Things you had learnt before, in a different and somewhat shorter Method; besides some other Things, which will be new and diverting.

Burgersdicius, I suppose, may by this Time be read by your Tutor; otherwise concern not yourself with it. The Use of it chiefly lies in explaining *Words* and *Terms* of *Art*, especially to young Beginners. As to the true Art of *Reasoning*, it will be better learnt afterwards by other Books, or come by Use and Imitation. The most proper Way will be to read *reasoning* Authors, to converse with your Equals freely upon Subjects you have read, and now and then to abridge a close written Discourse upon other Subjects, as well as Sermons. The Conduct of the Understanding is admirably taught by Mr. *Locke*, in a posthumous Discourse that bears his

his Name. The Study of the Mathematicks also will help more towards it than any Rules of Logick.

Wells's Trigonometry may now be read. *Newton's* may be joined with it, being very short; but I suppose your Tutor to help you in both. Trigonometry is very necessary to prepare you for reading of Astronomy, which cannot be competently understood without it. Some Insight into other Parts of the Mathematicks, particularly Conick Sections, if you have Time and Inclinations for it, may be highly useful, and you may carry on Mathematicks and Philosophy together through the whole four Years. I suppose you have some Notion of *Algebra*, from the Rudiments of it briefly laid down in *Wells's* Arithmetick; but it would now be very proper to advance somewhat further in it, for the better understanding the Books of Philosophy mention'd hereafter.

Remarks on the Books contain'd in the second Column.

Terence is as easy as any to begin with, and the most proper, because you must read it very often, to make yourself Master of familiar and pure Latin.

Xenophon

I shall not trouble you with the reasons why I prefer *Euclid* to any other Elements of Geometry as most proper to begin with; see Mr. *Whiston's* Preface to *Tacquet* with which I agree entirely, for other Reasons besides those there mention'd. You may, if you have Time, when you have gone through five or six Books in *Euclid*, take *Pardie's* Geometry, and *Wells's* join'd to his Arithmetick, and you will be pleas'd to find the same Things you had learnt before, in a different and somewhat shorter Method; besides some other Things, which will be new and diverting.

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Remarks on the Books contain'd in the second Column.

Terence is as easy as any to begin with, and the most proper, because you must read it very often, to make yourself Master of familiar and pure Latin.

Xenophon

Xenophon comes next, as being pure and easy Greek; and you are to take care so to read alternately the Greek and Latin Authors, that you may improve in both Languages.

By the way, let me here mention one Thing relating to the *Heilemistical* Language: It would not be improper to bring your *Septuagint* with you to Chapel every Day, to read the Lessons in Greek. I need not add any Thing about the other Classicks in this Column, the Reasons being in much the same with what hath been observ'd of the two first; but read over the general Directions given for the Study of *Classicks*, and apply them as you see Occasion.

Remarks on the third Column.

It being almost indifferent what Sermons are read first, provided they be good, I have not been curious about placing them. If some of these Sermons may be sooner had than others, begin with which you please.

A short Character of the Sermons is this: *Sharp's Calamy's* and *Blackhall's*, are the best Models for an easy, natural, and familiar Way of writing. *Sprat* is fine, florid and elaborate in his Stile, artful in his Method, and not so open as

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the former, but harder to be imitated. *Hoadly* is very exact and judicious, and both his Sense and Style just, close, and clear. The other three are very sound, clear Writers; only *Scot* is too swelling and pompous, and *South* is something too full of *Wit* and *Satyre* and does not always observe a *Decorum* in his Style.

Books to be read in the second Year.

	Philosophical.	Classical.	Religious.
Jan.	<i>Wells's Astron</i>	<i>Cassini de Elog.</i>	<i>Tillotson's Ser.</i>
Feb.	<i>Locke's Hum. Un.</i>	<i>Vossius's Rhetor.</i>	<i>Vol. I. Folio.</i>
Mar.	<i>Locke's Hum. Un.</i>	<i>Tully's Orat.</i>	
Apr.	<i>De La Hire's Con. Sect</i>		
May	<i>Whiston's Astr.</i>	<i>Isocrates.</i>	<i>Tillotson's Ser.</i>
June		<i>Demosthenes.</i>	<i>Vol. II. Fol.</i>
July.	<i>Keil's Introd.</i>	<i>Cæsar's Comment</i>	
Aug.		<i>Salust.</i>	
Sept.	<i>Cheyne's Philos. Principles.</i>	<i>Hesiod</i>	<i>Tillotson's Ser.</i>
Oct.		<i>Theocritus</i>	<i>Vol. III. Fol.</i>
Nov.	<i>Robault's Physica</i>	<i>Ovid's Fasti.</i>	
Dec.		<i>Virgil's Eclog.</i>	

Remarks on the first Column.

Wells's Astronomy is short and easy, and will give a good General View of that Science.

Locke's Human Understanding must be read, being a Book so much (and I add so justly)

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valued,

valued, however faulty the Author may have been in other Writings.

La Hire's short Piece will be easy to one who understands *Euclid*, and will be necessary (or some other on the same Subject) to one who would well understand the modern Astronomy.

Whiston's Astronomical Prelections will give you a further Insight into Astronomy than *Wells's* had done, and may be easily understood; unless in some nice Calculations, and elaborate Problems, which are but few, after a Foundation laid in Arithmetick, Geometry, and Trigonometry, which I suppose now done.

Keill is more difficult, and perhaps not to be attempted *proprio Marte*, or without the Help of your Tutor.

Cheyne will for the most part be very easy after you understand the two former: And you may join *Bentley's* Sermons, and *Huygens* planetary Worlds, if you have Time; which will at once improve, and entertain you. *Rahault's* Physicks are chiefly valuable for the Opticks, which are there laid down in the easiest and clearest Manner: As to the rest, the excellent Notes that go along with it, are its best Commendation. You may pass over many Chapters, with only a cursory View, and entirely omit

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the three last Parts, only observing the Notes at the Bottom of the Pages, which are every where good. Read *Wetli's* *Mechanicks*, *Staticks*, and *Opticks*, along with *Robault*, which will very much contribute to the right understanding such Parts of him, or his Editor, as are upon those Subjects. You may add *Le Clerc's* *Physicks*, to give you a general View of an entire System: But I suppose by this Time you will be able to observe some *Defects*, and correct some *Mistakes* of that Author, as you read Him.

Remarks on the second and third Columns.

Causin de Eloquentia, or some other Rhetorick should be read; not only to learn Oratory, but to be able to read any Orations with Judgment, and to improve by them. Yet *Vossius* in *Olaro* may serve, if you want Time to peruse the other. You may add to both these, *Rapin's* Works in two Volumes, which will give you a good Taste of Oratory and Polite Writing, and direct you to form a Judgment of Authors ancient and modern. And this is all I need say of the Books mentioned in the *second Column*.

The *third* contains only *Tillotson's* Sermons; the Character of which is too well known, to need any Enlargement. There is one or two

* Points of Doctrine, particularly that of *Hell-Torments*, justly exceptionable; but that has been so much taken notice of and so fully confuted by other Writers, particularly by the learned Mr. *Lupton*, in a Sermon before the University of *Oxford*, and Dr. *Whitby*, in his *Appendix* to the Second of the *Thessalonians*, that it is needless for me to caution you any further against it. He seems to have follow'd his Author too close: the most exceptionable Part of the Sermon, being almost a verbal Translation of *Episcopi*.

Books to be read in the third Year.

Philosophical.		Classical.	Religious.
Jan. Febr.	<i>Burnet's Theory</i> with <i>Keill's</i> Remarks	<i>Homer's Iliads.</i>	<i>Norris's</i> Practical Discourses 1 st and 2 ^d Parts.
Mar. Apr.	<i>Whiston's Theory</i> with <i>Keill's</i> Remarks	<i>Virgil's Georgicks</i> — <i>Æneids</i>	<i>Norris's</i> Practical Discourses, 3 ^d and 4 th Parts.
May June	<i>Wells's</i> Chronology <i>Beveridge's</i> Chron.	<i>Sophocles.</i>	<i>Glagger's</i> Serm. 2 Vols.
July Aug.	<i>Whitby's</i> Ethicks. <i>Pufend.</i> Law of Nature, &c. <i>Grot de Jur. Bel.</i>	<i>Horace</i>	<i>Atterbury's</i> (Lew.) Sermons, two Vols
Sept Oct.	<i>Pufendorf.</i> <i>Grotius.</i>	<i>Euripides.</i> <i>Piers</i> Edit.	<i>Atterbury's</i> (Fra) Sermons
Nov Dec.	<i>Pufendorf.</i> <i>Grotius.</i>	<i>Juvenal.</i> <i>Persius.</i>	<i>Stillingfleet's</i> Sermons.

Remarks

* A second Point I had in view, concerns the *Satisfaction*, which is modestly and judiciously examin'd by an ingenious Lady, in a very good Book intituled *The Religion of the Church of England Women*.

Remarks on the first Column.

The two Theorists, with *Keill* upon them, may now be useful: There is a great deal of curious Learning and Philosophy in them, which a Student may very much improve himself by.

Chronology is a necessary Part of Learning, and ought to be well understood: The two Authors here mention'd, may serve at present; if you would carry it further, get *Strauchius*, and join it with them.

Some general View of Ethicks may be proper here, before you go further: *Whitby's* is the latest and best Syltem you will meet with. *Pufendorf* and *Grotius* are admirable Books, and should be studied carefully: They are an excellent Foundation for Casuistical Divinity; and to them may be added *Sanderfon's* Prelections, and *Placette* of Conscience. There is an Abridgment of *Pufendorf*, done by himself, which may be usefully read after the larger, to help the Memory: But I would not advise you to begin with it, unless you are much straiten'd in Time; for it is too short and full, to give you a distinct Knowledge of the Matters it treats of.

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Sept Oct	<i>Pufendorf.</i> <i>Grotius.</i>	<i>Euripides.</i> <i>Piers</i> Edit.	<i>Atterbury's</i> (Fra.) Sermons
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I need not say much of the Sermons in the third Column. *Norris* is a fine Writer, for Stile and Thought, and commonly just, except in what relates to his *World of Ideas*, where he sometimes trifles. You may see in the *Appendix* some other Sermons, besides these mentioned; which if you have Time to spare, are very well worth reading and abridging.

Books to be read in the fourth Year.

Philosophical.		Classical.	Religious.
Jan Febr.	<i>Baronius's</i> Metaphysicks.	<i>Thucydides.</i>	<i>Jenkins's</i> Reasonableness of Christianity
Mar. April	<i>Newton's</i> Opticks	<i>Thucydides.</i>	<i>Clarke's</i> Lectures. <i>Grotius de Verit.</i> R. C.
May June	<i>Whiston's</i> Prælect. <i>Phys</i> Matth.	<i>Livy.</i>	<i>Bennet</i> of Pop. A. bridg. L. C. Conf. of Qu.
July Aug.	<i>Gregory's</i> Astro.	<i>Livy.</i>	<i>Pearson</i> on the Creed with King's Crit. Hist
Sept. Oct.		<i>Diogenes Laertius</i>	
Nov Dec.		<i>Cicero's</i> Philosoph. Works	<i>Burner's</i> Articles

Remarks

Remarks on the Books for the fourth Year.

Metaphysics are chiefly useful for clear and distinct Conceptions. *Baronius* will give a general View of their Design, and the Parts belonging to them. You may add *Malbranche*, and *Norris's Ideal World*. The three following Books in this Column are placed last, as being more difficult to understand than any before mention'd, requiring much *Thought*, and close *Application* to be a Master of them.

The like Account is to be given of the *Classick Authors* in the next Column.

As to the Books of Divinity, in the last Column: See *general Directions for Divinity*, towards the End.

You may wonder all this Time, that I say Nothing of *Hebrew* which must be own'd to be extremely necessary to a *Divine*. I am very sensible of it; but yet unless you have learned something of it at School, (which if you have done, take care to carry it on with your other Studies,) I say unless this be the Case, you may conveniently defer the learning of it till you have taken a *Degree*; for then you may lay aside all other Studies for a few Months, till you make yourself Master of it. And now if you design for

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July Aug.	<i>Gregory's</i> Astro.	<i>Livy.</i>	<i>Pearson</i> on the Creed with King's Crit. Hist
Sept. Oct.		<i>Diogenes Laërtius</i>	
Nov. Dec.		<i>Cicero's</i> Philosoph Works	<i>Burnet's</i> Articles

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Orders presently, it will not be improper to apply yourself wholly to *Divinity* for some Time: Wherefore I shall add an *Appendix*, yet further to direct you how to proceed in it, after you are *Batchelor*. Or if you design not presently for *Orders*, you may proceed in *Philosophical* and *Classical Learning*, and read as many as you can of the Books following, or chuse out such as are most agreeable and useful. The moral Authors, Greek and Latin, I would especially recommend to your Perusal.

GREEK AUTHORS.

*Aristot. Rhetorica.**Epictetus.**Marcus Antoninus.**Herodotus.**Plutarch.**Homeri Odyss.**Aristophanes**Plato de rebus div.**Callimachus**Herodian.**Longinus.**Veteres Orator. Græc.*

LATIN AUTHORS.

*Plinii Epist. & Panegy.**Senecæ Opera.**Lucretius.**Plautus.**Q. Curtius.**Suetonius.**Tacitus.**Aul. Gellius.**Lucanus.*

*Florus.**Martialis.**Catull. Tibull. Propert.**Manilius.**Ovidii Epist. & Metamorph.**Eutropius.*

PHILOSOPHICAL.

*Varenius's Geograph.**Newtoni Princip.**Ozanam's Cursus Mathematic.**Sturmius's Works**Huygen's Works.**Harris's Lexicon.**Newtoni Algebra.**Milnes's Conic Sect.**Molineux's Dioptric.*

AN APPENDIX.

SUPPOSING now that you have in four Years gain'd a competent Skill in *Greek* and *Latin* Authors, and in the Arts and Sciences, and that you have laid some Foundation in *English* Divinity, from reading Sermons; and that you have a general View of the Controversies on Foot from the Books mention'd; and some Insight into Church-History; next (if not done already) learn *Hebrew*: then take in Hand some good Commentator, *Grotius* or *Patrick*, and read it through. You may take *Josephus's* History along with it, and *Dupin's Canon of the Old Testament*. From thence proceed to the *New Testament*, which also read carefully over with some Commentator, *Grotius*, *Hammond*, or *Whitby*; the last I shou'd prefer to be read through, and the others to be consulted on Occasion. From thence go on to the Church-Writers, taking them in Order of Time; first seeing a Character of their Works in *Dupin*, or *Cave*, or *Bull*: And let *Bingham's Ecclesiastical Antiquities* be consulted, where he treats of such Matters as you meet with, that have any Difficulty in them. Thus

go on till you come to the fourth Century, at least if your Time, Business, and other Circumstances will permit. If not, you must be contented to take the easier, and shorter Way; and study such Books as may more immediately serve to furnish you as a Preacher: Which may be these that follow, besides those beforementioned.

Bull's Latin Works Fol. Grab. Edit.

Nelson's Life of Bull, with his English Works,
in four Volumes Octavo.

Nelson's Feasts and Fasts.

Stanhope's Epistles and Gospels, 4 Vol.

Kettiewell's Measures of Obedience.

----- *on the Sacrament.*

----- *Practical Believer.*

Scot's Christian Life, 5 Vols.

Lucas's Enquiry after Happiness, 2 Vols.

Hammond's Practical Catechism.

Fleetwood's Relative Duties.

Stillingfleet's Origines Sacrae

Burnet's History of the Reformation.

F. Pauls History of the Council of Trent.

Clarendon's History.

Cosin's Canon of Scripture.

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Norris's

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Sherlock's Works.

Bennet's Common-Prayer.

----- *Rights of the Clergy.*

History of Montanism.

Ditton's Moral Evidence.

Potter's Church-Government.

Ostervald's Causes of Corruption.

----- *Nature of Uncleanness*

Nichols's Defensio Ecclesie Anglicanae.

Wake's Catechism.

Clagget's Operations of the Spirit.

Chillingworth.

Cave's Primitive Christianity.

Lucas's

Barrow's (2 Vols. Fol.)

Brady's

Hickman's (2 Vols.)

Bragg's

Tilly's

Beveridge's

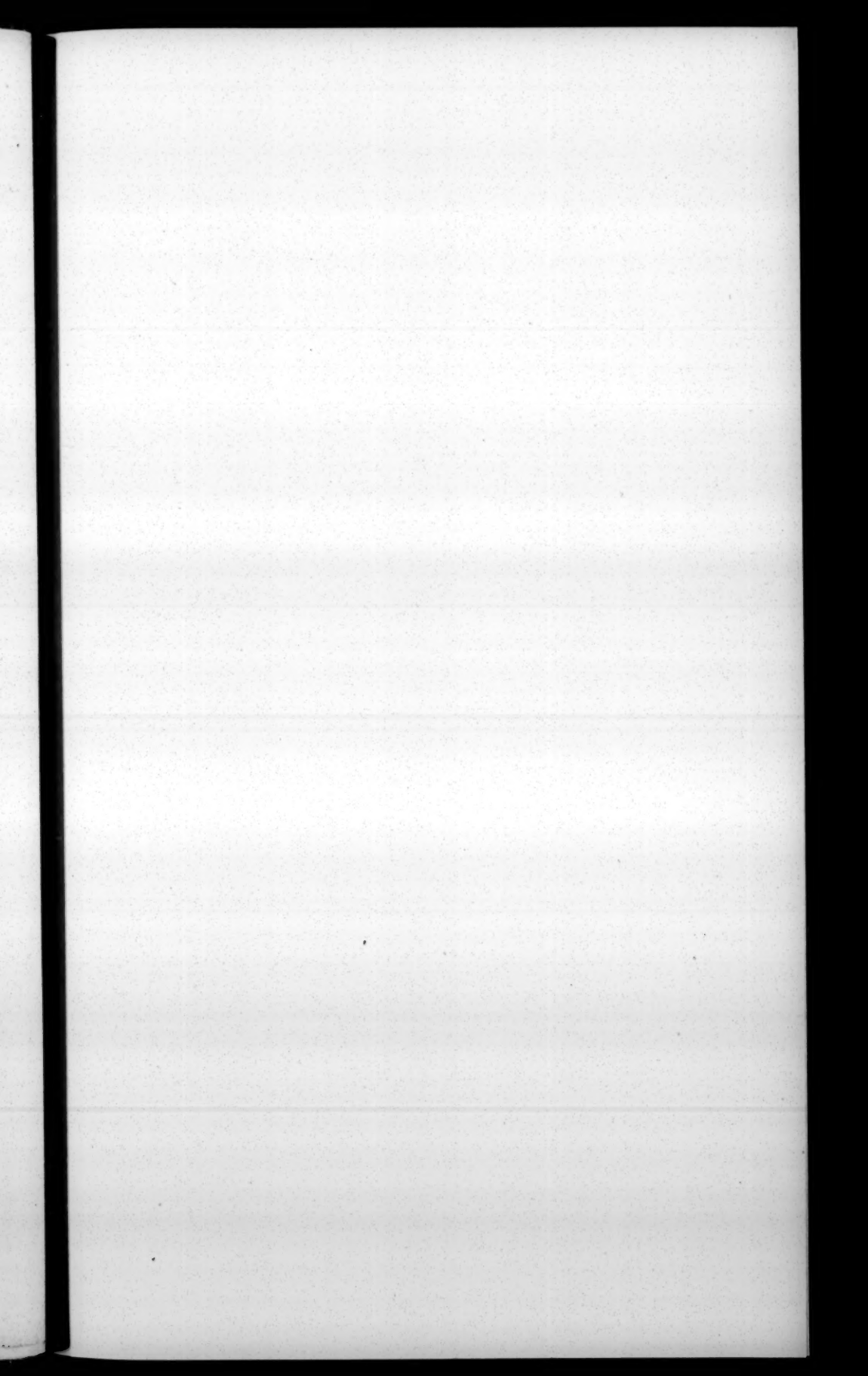
Hicker's (2 Vols.)

Fiddes's



Sermons.

F I N I S.



Norris's Reason and Faith.

Wilkins's Natural Religion.

Sherlock's Works.

Bennet's Common-Prayer.

----- *Rights of the Clergy.*

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F I N I S.

2

